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THE

RAGGED SCHOOL UNION MAGAZINE.

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CONTENTS.

	PAGE
Our Voluntary Teachers	217
Liverpool Ragged Schools	221
Mothers' Meetings—Use and Abuse	224
Egyptian Ragged Schools	227
Scholars' Prizes	228
Reformatories and Industrial Schools..	229
Special Mission Services for the Young	230
HINTS FOR TEACHERS—	
Teachers at Work	233
A Lesson from Nature	235
CHILDREN'S PAGE—	
The Worn-out Bible	235
CORRESPONDENCE—	
Night Schools—Classification and Rewards	236
RAGGED SCHOOL UNION—	
Monthly Meeting	237
FACTS AND SCRAPS	238
NOTICES OF MEETINGS—	
George Yard, Whitechapel	239
Richmond Street, Maida Hill	240

ACKNOWLEDGMENTS.—The thanks of the Committee are hereby presented to Mrs. Reade for her monthly parcel of new clothing; to Miss Bodkin, for parcel of old reports and other papers; and to Hon. Mrs. Gore for parcel of men's shirts, containing five dozen.

COMMUNICATIONS RECEIVED WITH THANKS.—Mr. Oakley; B.; Mr. A. B. Clementson; Mr. J. Groom; "A Widow and Subscriber;" Mr. J. Green.

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"At the end of the four years, when at her worst, the physician told me '*her lungs were like a honeycomb,*' and that she was '*past human aid.*' She was sinking, and so weak I could not think of bringing her to you, I therefore procured your medicine through the chemist at Rochford. She took it at bed-time, and *for the first time in twelve months I was not once disturbed with the distressing sounds.* She persevered for six months, and was so altered in appearance and health that *those only who had known her, before and after, could believe the extraordinary change she had undergone.* Winter brought on some symptoms of the old complaint, but the Balsam has again removed it. By the blessing of God *it has raised her from the very verge of the grave.*

"I may add that before taking your medicine the expectoration was very bad, and in the first month she brought up large quantities of the most corrupt matter, but after this it ceased; also before taking it she was unable to get out at all, *but now she can walk and ride well for miles in the open air—even in winter.*

"You are at liberty to make any use of this letter.

"I am, dear sir, yours faithfully, SAML. HAWTREE."

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London Female Preventive and Reformatory Institution.

Notwithstanding the great increase in the cost of all household necessaries, coals, &c., the Committee did not restrict their operations in any way during 1873.

SUMMARY.

To Open-all-Night Refuge, 891 admitted in 1873.

To Preventive Homes, 112 ditto.

To Reformatory Homes, 304 ditto.

Income, 1872, £5,924; income, 1873, £5,614; decrease, 1873, £310.

Increased expenses of Homes in 1873, £232.

£12 10s. (Donation of) will sustain all the Homes one day.

Reader, Messrs. Bosanquet, Salt, & Co., Bankers, 73, Lombard Street, E.C., and Francis Nicholls, Esq. (of the Committee), 14, Old Jewry Chambers, E.C., will thankfully receive CONTRIBUTIONS; or

EDWARD W. THOMAS, Secretary,
200, Euston Road, N.W.

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J. E. E. tenders his sincere thanks to those ladies and gentlemen who have hitherto favoured him with their kind patronage, and hopes by strict attention to ensure a continuance of the same; he also begs most respectfully to solicit the favour of their recommendation.

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References are kindly permitted to be made to the Secretaries of the Ragged School Union and the Temperance League.

OUR VOLUNTARY TEACHERS.

A PLEA FOR MORE WORKERS.

THIS England of the nineteenth century was startled last month by an excursion, misnamed a "Pilgrimage," to worship the relics of a man who died at Pontigny 700 years ago. The attempt to put back the dial of time only evoked pity where it did not excite scorn of those infatuated perverts who have disgraced their country by trying, in this way, to galvanise a worn-out creed.

But, happily, whilst this spectacle was exciting mingled pity and wonder, any "pilgrim" to the slums of London and the provinces might have seen above 5000 Christian men and women, using every energy to put the dial of time *forward*. For every earnest Ragged School teacher believes that the prophecy, "The kingdoms of this world have become the kingdoms of our Lord, and of His Christ, and He shall reign for ever and ever," will be ultimately fulfilled, and so seeks to antedate that glorious era by putting the dial of time *forward!*

It speaks much for the missionary spirit of the Church of Christ that 2,880 teachers in London, and about 1,500 in Liverpool and Manchester, to say nothing of other large cities, are found steadily working amid alley and den, if haply they may win our social waifs and strays for Jesus. Who knows even their names? For not three per cent. ever find their patronymics in print, and as rarely do they appear on the platform at the anniversaries of their respective schools. No; they do not want either their names or their good works blazoned in newspapers, for they would rather

"Do good by stealth, and blush to find it fame!"

Nor is it till death stops their career of usefulness that society learns what it has lost, and that another of God's lights has gone out.

Too much praise cannot be accorded to untiring, unpaid missionaries like these. Constrained by the love of Christ, and believing as they do, that the words of the Holy Spirit were addressed to them as much as to Timothy, "Do the work of an *Evangelist*,"

they labour on, amid difficulties insuperable to everything but that faith which alone can level the mountains of sin and misery.

By the last Report of the Ragged School Union, we find that the 165 affiliated institutions have the vigilant oversight of 2,880 teachers. Of these, nearly 200 were formerly scholars in the very Ragged Schools where they were won by the ever-new story of the Cross. Three of these are active superintendents, nominated to that onerous office by their fellow-workers from the great aptitude they displayed for rule. As we continually hear of teachers in far-away districts who were once Ragged Scholars, we cannot doubt that the numbers labouring in the London Schools are not a tithe of those we should find at work if we could obtain an accurate census. These facts show how reproductive our work has been; and it is no exaggeration to affirm that those who have thus risen from the ranks are models for piety, diligence, and success.

One noticeable feature in our work are the various classes who, though widely separated by social position, are thrown together as brothers and sisters in this noble mission. Thus ladies of title, or of literary distinction, such as Mrs. Bayly and Miss Charlesworth, conduct several of our Mothers' Meetings, or teach in our schools. On our teachers' benches have been found wives of judges, doctors, lawyers, clerks, and men of independent means, together with mechanics, butchers, policemen, and cabmen. For example, at New Tothill Street School we lately saw the Countess of Pomfret conducting a meeting of thieves, without displaying any of that patronage which only chills; and the Dowager Countess of Gainsborough presiding over the mothers' gathering at Nightingale Street School. Nor less is the interest excited by the journeymen butchers who teach the roughs of Paddington Wharf School, the cabmen who conduct classes in Sermon Lane and Harrow Street, and the policeman who superintends Rotherhithe Ragged School.

And why are classes so widely separate in social position found thus to co-operate in this mission? Simply because they believe that the same gospel which reached the hearts of Mary Magdalene and the dying robber is as potent now, and that the vilest may "draw water out of those wells of salvation" which still overlap the brim. Nor has their faith been disappointed.

Some of the richest trophies of grace have been won in Ragged Schools and Ragged Churches. Cradled as most were in sin, society would have hunted them from earth as so much vermin, had not heroic men and women obeyed the voice of their Divine Master—"Go out quickly into the *lanes* and *streets* of the city, and compel them to come in!"

In thus glancing at the social position of our staff, another fact ought not to be omitted—namely, the way in which Christians of different communions work together for the glory of their common Master. Thus, Episcopalian, Congregationalist, Presbyterian, and Baptist, as well as members of the Society of Friends and the Brethren, labour on the same platform; for have they not found a common centre of unity in the "name above every name"? It is thus seen that Ragged Schools are a true "Evangelical Alliance"—not of speech, but of work. For, in dealing with British heathen, they have seen that "isms" are powerless to civilise, much less to save, but that when we teach a creed with nothing but Christ in it, the hearts of the vilest and the most forlorn are touched to the very core. Happy will it be for the visible Church when every member recognises the truth that he belongs to the same great brotherhood, and thus that the building is of more importance than the scaffolding.

But most great pictures have a background of gloom, and this sketch of our work and the workers would not be a true one were the shadows omitted.

For example, six of the London Ragged Schools are without any Sunday effort for either children or adults, and twenty-eight buildings are entirely closed on Sunday evenings, the only time when the British arab, be he old or young, can be attracted within our walls. Some of these, we doubt not, might be opened, were teachers to proffer their services; and thus, as our Sunday Night Schools have an average attendance of 160, about 4,500 more scholars would be drawn out of the streets to hear the message of Divine love.

Again, the number of Ragged School teachers are too small for the work which they have undertaken. We cannot take a "pilgrimage" to any part of London without seeing hundreds who are, in the long winter evenings, excluded, not from want of space, but because the supply does not equal the demand. Nor is this crying evil confined to London; the Liverpool Union makes the

very same complaint, and the Reports of other provincial Ragged Schools also echo the same words—"More, more teachers!" What shall be the answer it is for every true disciple of Jesus to say.

It is here that the Church of Christ should come in. What may be done when a church is influenced by that true missionary spirit, which not only gives money, but service, may be inferred from the statistics supplied by Surrey Chapel, rendered memorable by the ministry of Rowland Hill. In connection with that chapel there are four Sunday Night Ragged Schools, with 1,281 scholars. To teach these, it supplies no less than 103 teachers. Now, what one place of worship can do, others might as readily do, if they would only realise the command of our Lord to be binding on every Christian—"Feed my *lambs!*"

It is true that there is much gospel work done outside Sunday and Ragged Schools. Young converts in these days seem to be far too prone to distribute tracts and preach, rather than to teach the young, as did the past generation. We should be the last to decry either form of service, for both are needed; but we think that open-air preaching and indoor teaching are not incompatible, as the hours assigned to either need not clash. Many of our friends, indeed, we are glad to say, are equally diligent in both duties; for they have learnt that whilst the "one is done" the other need "not be left undone."

Whilst referring to our deficient staff, we cannot forget how our ranks are being thinned by death. During the past eight years alone these pages have chronicled the death of about forty conspicuous workers, and very many more have gone to their Father's house, whose names have not been recorded. Many are the veterans still left, a few of whom were included in the 200 who commenced this work thirty years ago; but, happily, though their eyes are dimmer, and their natural energy has abated, their zest for the work is as great as ever.

But what does our thinned and thinning ranks say? Give up the work? No; a thousand times never, while outcasts and destitutes throng our schools, and appeal to be taught the way to eternal life. Rather we ought to imitate a general when he surveys the battle-field strewn with the slain, and say, "Close up the ranks; —another man to the front!"

LIVERPOOL RAGGED SCHOOLS.

LONDON, happily, is not the only city which has its Ragged Schools. In most large towns our plan of meeting the social and spiritual claims of the outcast and destitute classes has been adopted, and everywhere with signal success. In fact, this battle-field of vice and misery has only to be entered to be won.

Nor is London the only city which has embraced its Ragged Schools in one Central Society. There is, for example, a flourishing Union in the great factory city, Manchester, and another in that great commercial emporium, Liverpool. Sustained by the ministers and laity of all evangelical communions, both agencies have realised how "good and pleasant it is for brethren to dwell together in unity." And it is not too much to affirm that much of the success of their affiliated Ragged Schools is attributable to this concerted action; for the experience of each school has become the common property of all, and every teacher has been taught to feel a deep interest in the general movement instead of caring only for his own isolated effort.

As the Liverpool Ragged School Union was instituted above twenty-six years ago, it is only four years younger than its sister Society in the "million-peopled city." Year by year it has shown every sign of vigorous health, the growth in schools and attendance proving that the Liverpool Ragged School Union has been a manifest success.

The objects of the Liverpool Union are stated in the second fundamental rule, and with some slight alterations are a copy of the organic laws of the London Society. Thus it states "that the object of this Union be to encourage and assist Ragged Schools in which the religious instruction given is based on the authorised version of the Bible; to assist, where practicable and advisable, by small grants of money; to collect and diffuse information regarding schools already in existence, and to promote the formation of new ones; to visit the various schools from time to time and observe their progress—co-operating, whether by counsel or otherwise, in the furtherance of any plans for the more efficient management of schools, or for the instruction of the poor in general; and to encourage Teachers' Meetings, Bible Classes, and Mothers' Meetings."

The amount of Ragged School work done in Liverpool may be gauged by the statistics supplied by the last Report of the Union. It appears that forty-two institutions are affiliated to the Central Society, all of which are eligible for grants in aid of expenses.

These conduct thirty-four Sunday Schools, with 5,212 scholars; thirteen Day Schools, which are attended by 1,962; twenty-four

Night Schools, with an average attendance of 2,366; and four Industrial Feeding Schools, with 736 members. Last year there was an increase of five Sunday Schools and nearly 500 scholars.

The staff includes 705 teachers paid and unpaid. The thirty-four Sunday Schools have 412 teachers, which gives upwards of twelve scholars to each teacher. It is clear, then, that, as it is in London, more voluntary workers are required, for the proper discipline, to say nothing of the instruction, of such an unruly class as flock into the Liverpool Ragged Schools. We trust, however, that this crying evil will soon cease to be a fact; but of this we are sure, that, if the church at large would only realise that their Divine Master gave them this charge in perpetuity, "Feed my *lambs*," our pressing need to ask for a larger staff of workers would speedily cease.

But what is the staple of the schools? our readers may ask. From the last Report of the Liverpool Union we learn that the Brunel Street School is attended by "rough boys and girls"—the latter, we need scarcely say, the worst of the two to manage, much less teach. Burlington Street School is found attractive to "wild boys." Nash Grove School is filled with "depraved boys and girls." Crosshall Street has its full complement of "very poor and neglected children." Edge Hill School is attended by "cattle boys and beggars." Naylor Street School attracts nightly "the wildest and roughest lads." It will be seen from this sketch—and these are but typical of the remainder—that the Liverpool Ragged Schools dig deep into the mire and gutter, out of which Ragged Schools ought never to ascend, so long at least as those classes exist.

As might be anticipated from the operation of the Liverpool School Board, the number of Day Schools and the attendance remain stationary, but such is the poverty of the scholars that the number of dinners given is 9,000 per week, inclusive of dinners at the Industrial Schools. At seven schools this meal is given every day. This dinner is the only nutritious meal which most of the poor children get. As it can be and is withheld from those who are careless or irregular in attendance, it is found an important help to the teachers.

The Government Inspection of Ragged Schools resulted in a report that from various causes—mostly defects in premises or bad arrangements of desks and forms, &c.—most of them were unsuitable for Elementary Schools.

The children, too, when tested by the Inspector's rigid routine of examination, which was properly used for a higher class of schools, did not come up to the Government standards.

On a review of the question as to the closing of the Day Schools, the Committee advised the managers of the Ragged Day Schools not

to give up their work as long as they found a pressing want for them. Till the School Board overtakes the education of all the poor children of the town, the necessity for the Ragged Day School must continue. Meanwhile, the poor little ones demand food, warmth, and schooling, and the Ragged School alone relieves such crying needs.

Whatever changes may occur in Day Schools, there will always be scope in the Sunday and Evening Ragged Schools for the work of those who really believe that Jesus came to "seek and to save the lost."

We are glad to find that the "Children's Church" is being acclimatised in Liverpool. Thus fourteen Children's Services are held every Lord's day; the three morning services being attended by 275 children, and the eleven evening by 1,277 scholars, or an average of 116. They were organised and materially aided by Mr. J. Hodgkinson, the zealous general superintendent of the Central Society. As in London, the service seldom exceeds one hour; the singing of the beautiful revival hymns introduced by the "Singing Pilgrim," Philip Phillips, forming not the least attractive part of the programme. By the beautiful singing many "outsiders" have been attracted inside who otherwise would probably never have heard that Christ yearns to save them.

The weakest point in the operations of the Liverpool Ragged Schools is the little which is being done for adults. Thus we do not find in the Report any mention of those Ragged Churches, Mothers' Meetings, or Penny Banks, which have done so much for the social and spiritual welfare of the destitute or outcast classes of London. It is true that last winter about 1,500 of the parents were invited to tea in various schoolrooms. The cost was generously defrayed by Mr. H. Balfour. On these occasions they listened to suitable gospel addresses, which reached many forlorn hearts. But what is needed are regular *weekly* efforts in this direction, if we would socialise and Christianise men and women who from habits or dress do not like to attend the house of prayer. Need we say, then, that we trust our Liverpool brethren will see their way speedily to include in their list of operations plans of usefulness which God has so signally blessed in London? In fact, in so doing the Liverpool Union will but carry out one of the original objects of the founders—namely, to "encourage Mothers' Meetings," and for "the furtherance of any plans for the instruction of the poor in general." What our Liverpool friends have done they have done so well that we doubt not that they will be equally successful when their whole programme becomes a practical fact.

MOTHERS' MEETINGS—USE AND ABUSE.

Since my friend, Mrs. W——, and myself began the work of Mothers' Meetings, so fully described in the "Christian Treasury" of September, 1865, and the magazine "Woman's Work," of October, 1872, great changes have taken place in the meetings.

We began with no other idea than to get together the very low and degraded, and held out no other inducement than the peace and comfort of a warm and well-lighted room, and the sympathy of those who felt for them, with the more material help of needles and thread and pieces to mend their tattered garments. For they were mostly the mothers of the children who attended Field Lane Ragged School.

Our aim was to lead them into the way everlasting, to encourage them, by listening to their tales and troubles—neither light nor few—to advise with them, and to make them feel greater self-respect and self-reliance.

To the small help which we then gave has since been generally offered (and I think with wisdom) the stimulus to provident habits of adding a sum to their savings of a penny in the shilling.

We ourselves subsequently gave the women a good tea once in the year, but no other treat.

That these benefits were amply sufficient to attract and keep together these poor women is evidenced by the fact that we scarcely lost one member except by death or removal.

In the interests of real charity, all philanthropists should protest against the increased inducements which are now offered in many places to those who attend such meetings, a course which I firmly believe to impair the good done, and to narrow its area to a class who do not stand in such need as the very poor, for whose assistance they were originally intended.

This excessive liberality, whether it takes the shape of too large additions to the savings of the poor, or of frequent treats, or of gifts indiscriminately bestowed, is sincerely deplored by those whose experience of work amongst the labouring classes is greatest.

To be definite, I am of opinion that the addition of twopence to the women's shilling, the distribution of material at cost price, and the often-recurring treat, in whatever shape, are improper inducements, and defeat their object by making the receipt of these donations an end, instead of the means to an end, which should be permanent providence amongst the poor.

There is another error into which it is easy to fall, and against which I wish to warn those who have not had much practical acquaintance with the subject, and those who are about to commence

Mothers' Meetings. This is, the filling up the numbers of those who attend with persons who are not in actual want, when in the near neighbourhood, perhaps even at the door, may be found numbers of those who need much more the Christian and humanising influence of the organisation. In more than one case which has come within my own notice, a meeting has been held in a poor neighbourhood, at which the women collected were too respectable and of too well-to-do a class, for the objects of the charity, while outside might be seen the real poverty-stricken mothers, crouching on their doorsteps, without bonnet or cap, with scarcely clothes to cover them, perhaps the parents of large families, of whom some (saddest case of all) are utterly broken down, having seen better days.

It would be wrong not to acknowledge that many of the orderly and tidy women in the meeting were not themselves once such, now trained in habits of order, providence, and, we hope, of religion. But many are attracted to the benefits conferred, who scarcely need the encouragement or deserve the help.

The amounts allowed to be paid in by those who attend should be limited to a sum always small, and proportioned to the *greatest* average poverty of the district. There is as great a fear of appearances among the poor as can possibly exist in "genteel" classes, and I have known often a poor woman discouraged from bringing the penny, or it may be halfpenny, which is all she can spare, when others are putting down their twopence, threepence, or more weekly. To admit this practice has thus the effect of deterring the most needy, and by a reflex action, of encouraging those who are not in positive poverty. The respectable clothes, also, of persons better off is often found to operate against the attendance of those worse clad.

Let me here say that the circumstances are very exceptional under which a woman should be allowed to join, and reap the benefits of more than one set of Mothers' Meetings, and these circumstances are such as should be ascertained by the ladies conducting the course.

Where meetings exist which contain, as I believe many do, persons of the superior class to which I allude, it would of course be very undesirable to remove them except in the most gradual manner, and by the natural causes which change the "*personnel*" of the attendants; but I suggest inquiry in the fullest manner on the applications of new members. In many places which I could name, it would be well to start another meeting for the very poorest, on another afternoon or evening, when they might commence in the humblest way, with the mending of their own tattered clothes. There is no reason that the attendance of women who earn their living by slop or other work

should not be encouraged, and their labour carried on at the meetings. Such a meeting would be found most suitable for their convenience on Monday, when they do not as a rule go out to work. Thence, when they have become respectable, they can be *drafted* into the higher class, where they may afterwards be seen sitting, clothed, and by the grace of God, in their right mind. Such a class, drawn from the most abject poverty, it was my privilege to establish at Giffin Street Ragged School, Deptford, on the principles I have mentioned. Its opening meeting brought but three women, it now has fifty on the books.

For the guidance of some who may be glad of hints gathered by practical experience, I would suggest the following mode of conducting the meetings, which I have found most useful.

As in all similar undertakings, order must be first established, and firmly carried out.

Punctuality in attendance should be required and inculcated. Where collecting cards are employed, the money should be taken during the first quarter of an hour, and those who come later required to bring it next time. When all are seated, a chapter from Holy Scripture should be read, and explained as the reading goes on, followed by a short prayer. Work then should begin, the lady conducting going round and speaking to each in turn, hearing the troubles each may have, counselling, heartening, and sympathising; the frequent baby also will claim attention. When all are at work, reading should be given from some narrative tract or story which can be completed at one sitting. Many are unable to come continuously, and more fail to remember what was read at previous meetings. I have found Hannah More's and Mr. Power's tracts most popular. Proper attention should be enforced during the reading. At its close a hymn should be sung, in which all will gladly join, and another short prayer and the benediction should close the sitting.

Of course these rules are only mentioned here as outlines, and many circumstances will modify their practice. It is most desirable that the same lady should preside consecutively, and she should have the assistance of another, for the work, and for training in the management of similar meetings.

Before closing these observations let me beg any ladies who wish to join in this ample field of Christian work, to see for themselves the needs of the neighbourhoods where the poorer working classes are most closely located—of Shoreditch, Whitechapel, St. Luke's, Westminster, and Gray's Inn Lane—before they take up their position in the suburbs, which are, by comparison with these places, largely, if not adequately attended to.

Canonbury. G. J.

EGYPTIAN RAGGED SCHOOLS.

At the recent conference at Mildmay Park, Miss Whately gave a most interesting account of her Ragged and Mission Schools in Cairo and at Damietta. The work had commenced in a very small way, and under many difficulties, chiefly owing to the indifference among the poor for the education of their children, and to the fact that, for a long time, she had to labour alone, until some native women were raised up to give their help in the work. Now there are two large schools for boys and girls, the former being superintended by a Syrian gentleman, Mr. Shakoor. Miss Whately is aided by her adopted daughter, Mrs. J. Shakoor, and a Bible-woman. Two hundred families are on their books for visiting, chiefly the mothers of her scholars. In the girls' school there are 230 pupils, and in Miss Whately's own house are six boarders, who have been entirely given over for a term of years into her charge, and who are never away from Christian influences. In this way it is much hoped that future teachers for the young may be raised up.

The Bible is constantly taught in these schools, and many of the children are not only well acquainted with it, but give great promise that the good seed of the word has really taken root in their hearts. Of two girls taken not long since to their heavenly rest, Miss Whately had the fullest assurance that they died in the Lord. There are far fewer difficulties for women to encounter in becoming Christians than men have, as they are not bound to attend mosques, are never expected to talk much in their families, and can be Christians without openly avowing it. One of the great difficulties at first was the persuading the mothers to send the children to school; they could not see any good in it, and made constant objections. At last a little collection of girls was made; but these were constantly changing, few, if any, staying for any length of time. Now this is quite different, and there are thirty or forty who have been scholars for years, and are not content with attending all the week, but choose to come on Sundays also, although no secular instruction is then given.

One important feature of the school for boys and adults is a Bible Class, held every evening at eight o'clock, and generally attended by thirty to forty persons. A chapter in the Bible is read, each in turn taking a verse, and afterwards giving their thoughts upon it. This lasts for about an hour and a half, when it is open for any one to ask and answer questions; and the meeting is often prolonged until after midnight.

The work began at Cairo, is now extending, and at Damietta a

school has been established for boys, and requests are constantly being sent that one for girls also may be begun.

As in Ragged Schools generally, one result of school-work is the large number of adults visited. A Bible-woman is employed, and access has been gained to several hareems. In these hareems live the better sort of Eastern women, the others dwelling in mud-huts. Miss Whately began her Mission-work by going among the very poorest; by degrees children of the higher class began to attend her school. The women of the hareems had been very jealous of any stranger visiting them, but now many who have never had a Christian woman inside their doors before, throw them literally wide open, and, inviting their visitor to a seat, ask for some of "the Book." Nothing surprises these poor downtrodden women so much as to hear that God loves them. In a kind of mechanical way they say, "God is good," but they cannot realise that he cares for them, or that he will hear prayer from them. The first few verses of Luke xi. rarely fail to affect them, they are so touched with the love and kindness of the Father.

Need we ask our friends to pray for schools which seem to be harbingers of the day when Isaiah's prophecy shall be fulfilled, "Whom the Lord of hosts shall bless, saying, Blessed be *Egypt* my people"? (Isa. xix. 25).

SCHOLARS' PRIZES.

THE Committee of the Ragged School Union, being desirous to encourage good conduct and long-continued service in all who have passed through the Schools of the Union, have again decided on giving Prizes to young persons who have kept their situations with good character for twelve months and upwards, and coming within the following

CONDITIONS.

1. They must be over twelve and under eighteen years of age.

2. They must have attended the Ragged School giving the recommendation at least six months previously to having entered their first situation.

3. Having kept in one situation for twelve months, ending in 1874, they are allowed to make one change, but must not be out of place for more than two weeks; in this case they are eligible for the prize, provided they are in the second place on December 31st, 1874. Certificates of character will be required from both situations.

4. If they have not before received a money prize, they will now

be entitled to a prize of seven shillings and sixpence, as well as a card, provided the committee of the school recommending them will pay two shillings and sixpence of this sum.

5. Those who have received a money prize previously, and are again recommended, will be entitled to a prize card, and a book in value not less than two shillings and sixpence.

6. They must have been in regular attendance at the Ragged or other Sunday School for the current year. This rule does not apply to female domestic servants.

7. Shoeblacks, occasional labourers, scholars partially employed, those engaged by their relatives, and girls working in jute, cartridge, and similar factories, or earning more than ten shillings per week, will not be eligible for the prizes.

8. Certificates must be furnished by the employers and school authorities, to show that these conditions have been complied with, and that good conduct has been continued to December 31st, 1874.

9. The candidate will lose the benefit that might arise from the application, if the application papers be not fully and accurately filled up, duly signed, and returned to the office, 1, Exeter Hall, on or before January 15th, 1875.

The prizes may be given in books, clothes, or otherwise, as the committee of the school may determine; but if given in money, it should be placed to the child's account in a savings bank, with a view to induce provident habits.

JOSEPH G. GENT, *Secretary.*

REFORMATORIES AND INDUSTRIAL SCHOOLS.

THE seventeenth annual Report of the Rev. Sydney Turner, the inspector appointed to visit the Certified Reformatory and Industrial Schools of Great Britain, is just issued.

The number of these institutions on December 31st last was 65, the same as at the close of the year previous; 53 were in England and 12 in Scotland, 45 being for boys and 20 for girls. The number of inmates actually on the books was 5,622, being an increase of 47. In England there were 2,687 Protestant boys and 986 Roman Catholics; in Scotland there were 610 Protestant boys and 181 Roman Catholics.

The discharges for the year amounted to 1,601, being a decrease of 111. Of these, 663 were placed in service or employment, 468 placed out through relatives, 145 emigrated, 192 were sent to sea, 15 enlisted, 13 were discharged through disease, 16 (of whom 9 were girls) were discharged as incorrigible, 44 died, and the remaining 45 absconded,

or their sentence had expired. The number sent to sea is less by 60 than in 1872, which is probably owing (in the opinion of the inspector) to the increasing competition of the Industrial School ships, which now send from 300 to 400 boys annually to the merchant service or navy. The total admissions to Reformatory Schools from 1854, when the first certificate was issued, to December 31, 1873, including transfers from one school to another, amounted to 26,326—viz., boys, 21,177; girls, 5,149.

The inspector thinks the results of Reformatory Schools continue to be very encouraging, and, but for the unfavourable returns from five or six of the schools, which have either more difficulties to overcome in the disposal of their inmates on discharge, or have not an adequate or efficient system for their after-supervision, they would be entirely satisfactory. Whilst the adult commitments have increased in proportion with the population, the juvenile commitments are much more encouraging. The inspector considers this result may be fairly appealed to as evidence of the value of the Reformatory and Industrial School system, the prison returns from year to year showing conclusively that less than 20 per cent. of the young offenders who have been under Reformatory School discipline fall back into the criminal class.

The cost per head for maintenance and management varied for English boys from £24 3s. 5d. (!) at the School for Roman Catholic boys at Birkdale, to £14 2s. at the Home in the East, averaging £18 14s. 1d. The cost for English girl schools averages £18 18s. 10d. The industrial profits varied as usual for different schools, but the average was £3 17s. for boys, and £3 15s. 6d. for girls. It will be seen by this that the expense of maintenance has been reduced by the labour of the inmates in a considerable number of the schools.

The number of certified Industrial Schools on December 31st last was 104, making an increase of four. The number of children under detention was 11,791.

The total number of children now under detention in Reformatories or Industrial Schools is 26,413.

SPECIAL MISSION SERVICES FOR THE YOUNG.

It is impossible to over-estimate the importance of any agency which is found useful in leading the young to a present acceptance of Christ. While thousands of those who were but lately Sunday scholars or Ragged scholars are to be found in the "gaff," the music-hall, or the gin-palace, and while others are leaving our schools week by week, and leaving them unconverted, every faithful teacher must

be solemnly impressed with the necessity of striving more earnestly to bring the children to yield their hearts to the Saviour. We are led, after several years of continued experience in this special work, and after anxiously and carefully watching its results, to commend most heartily to our fellow-teachers the plan of holding occasionally, at every school, a Special Service, with the one object of pressing upon the scholars the solemn duty of immediate decision. We believe that such a service, rightly conducted, cannot fail to be the means of great blessing to all concerned.

Let it not be thought, however, that we depreciate steady, earnest, plodding Sunday School work, or would like to see it displaced by spasmodic efforts. But in the spiritual field we believe there is both seed time and harvest, and sowers and reapers ought to work in unison and rejoice together. It is where there has long been faithful and earnest gospel teaching that these Special Services will be most abundantly blessed.

It is sometimes thought that at such a service there must of necessity be a certain amount of unhealthy excitement, which may do more harm than the service will do good. Now let us say plainly, that we do not wish to see this excitement. We most strongly deprecate, indeed, anything that would touch the feelings of children, without touching their hearts. What we do desire is, the real work of the Holy Spirit of God, convincing the careless of sin, and leading the anxious and the earnest to the feet of Jesus.

Let it be understood that the real power in an evangelistic service is not the power of excitement, nor the power of the speaker, but the *power of prayer*. Why, what is the secret of success in such a work as that of Mr. Spiers, of the "Children's Special Service Mission"? May we be pardoned for quoting from the letter of a dear child of nine summers, whom we met at the seaside? "We often think about you, and pray for you that the Lord will bless you. Papa prays for you in the morning and evening when we have family worship." Now when we think of dear children in many parts of the country who have been blessed through our friend's efforts pleading earnestly on his behalf, and when we know that his work is constantly remembered at the Mission Prayer Meetings, and at several services where there are many earnest Christian children (so that there is often prayer for him at the very hour he is speaking elsewhere), can we wonder that God's blessing should follow his labours?

The Evangelistic Service should be made a very special occasion. The children should be told of it as often as possible beforehand, and should be led to look upon it as a special opportunity, and one not to be lightly neglected, of giving their hearts to God. The teachers

and friends should meet together for earnest prayer, and should come to the service in the full expectation of a present blessing. Those who come in this spirit of prayer and faith will be fitted to take their part in the work, and they will surely not miss their reward.

As to the service itself, the hymns and prayers, and Scripture reading and address, should all converge to one point. The Atonement of Christ, and the simple way of salvation through faith in his blood, must be clearly set forth. It is exceedingly useful also to tell of the conversion of other children. Many a child is hindered from coming to the Saviour by the fear of being singular, and many, indeed, fancy they cannot be Christians till they are fifteen or sixteen years old. To them it is something entirely new to hear that many boys and girls of their own age are earnestly seeking Christ; and when this comes before them as a reality, it removes what is often a stumbling-block to the young.

The Conversational, or "After Meeting," will, of course, in such a service, be of the utmost importance. Only those who earnestly desire to give themselves to the Saviour should be invited to remain, and after a hymn and a few words of prayer, the teachers should speak to them in little groups, or, still better, one by one, pointing them with loving and earnest words to the Cross, and praying with them for the Holy Spirit's influence upon their hearts.

It will be understood, of course, that a Special Service of this kind cannot be exactly a model of what a regular, permanent service should be. Usually, it will be somewhat longer, and the After Meeting, especially, may have to be prolonged; it is well, therefore, to begin as early as possible.

But do we say that our work is done when these young people have professed their faith in Christ? On the contrary, we say that it is only just begun. Nothing can be more deeply important than the training of Christian children, and the subject has engaged our anxious attention at many monthly conferences of the "Children's Special Service Mission." We fear there are those who think that all they have to do is to see whether the work is real or not. "Well, we shall watch these young converts," said a teacher at one school where a Special Service had been held. "My dear sir," was replied, "there are sure to be plenty who will *watch* them; what they need is some one to watch *over* them!"

It may be there are some among them who are not truly converted, but only deeply impressed. Shall we treat these impressions as nothing? Rather let us look on them as an earnest teacher's *opportunity*. If children, usually careless and thoughtless, have had their hearts touched with sorrow for their sin, let us not think lightly

of it, but strive earnestly to deepen the impression that has been made.

Clearly, then, these Special Evangelistic Services should be followed up by regular and permanent services, or at all events by week-evening gatherings for the children, who appear to have trusted in the Saviour, or to be earnestly seeking him. To show with what good result this has been done in some cases, we quote from a letter writted by the superintendent of a school in the suburbs, where two or three Special Services were held, and where thirty or forty children now attend the weekly classes for inquirers:—

"To an ordinary observer the school might appear much the same as eighteen months ago—outwardly, indeed, it is so. The teachers—the classes—the scholars—look now much as then. But looked at as to its *real* state—that is, its *spiritual* state—thank God it is very different. There is, I believe, amongst the scholars more spiritual life than at any period during the ten years that I have been connected with the school, and, under God, I trace this blessed change as mainly due, directly and indirectly, to the Children's Services. In thinking of the past history of the school, of the numbers who were once happy scholars in the classes, and who again and again must have been under the influence of the Spirit, and who only needed, humanly speaking, a service—a special address, perhaps—a few words spoken to them earnestly and lovingly—to have induced them to decide for Christ, but who left the school unsaved, went out into the world, and are now amongst the godless, the profane, and in some cases, the criminal, I deeply grieve that we did not take some such means of bringing them to Christ—that we did not have such services years ago." B.

Hints for Teachers.

TEACHERS AT WORK.

BY REV. A. MCAUSLANE, D.D.

Understand the whole Subject.—It may be parable or miracle, history or biography, of the teacher's own selection, or given by others; but whatever the lesson, he should seek to see it from end to end, so as to have a firm grasp of its truths. The children come *to be taught*, and not anything, but the *subject for the day*. If the subject be not mastered, the scholar will soon discover it, and the teacher will thereby lose his influence. I should advise the Ragged School teacher to read his lesson all through on Monday, commit it to memory on Tuesday, on all the other days of the week to be thinking over it, comparing it with other and kindred passages, seeking for

illustrations, and using every help within his reach for the understanding of it. Let him attend a training class, if it be possible; and yet with all remember that the Great Teacher *is the Great Teacher still;* and therefore go to him, saying, "Open Thou mine eyes, that I may behold wondrous things out of Thy law;" and the Spirit will open the understanding, and make the truth plain.

Adapt teaching to the Class.—The farmer examines the soil of all his fields, then sows that seed in each which is most likely to bear a good harvest in *that particular soil.*

The architect considers his plan not to please his own taste, but to satisfy his clients; so the Sunday School teacher should study the field he cultivates, and lay his plans according to those for whom he builds; but this is not always done. I once went to hear a celebrated preacher, and he preached for full sixty-five minutes, but although I was not sleepy, all was cloudy, and I could remember nothing but an extract from the writings of an old divine that I knew before. The Saviour represents the wicked one as coming and catching away the seed, but with some teachers there is no need for him to take that trouble, for the seed is never sown. Food is food, the child is a child, but the food must be suitable to the child's wants. Cloth is cloth, but it must be cut out to fit the child, or the coat will not be comfortable. Let every teacher understand the dispositions and habits of all those committed to his charge, and then let him come with suitable truth, and his class will not find themselves in cloudland, but in a world of sunshine, and the truth being pleasant is more likely to be received. This will demand care, skill, and time, but the teacher who labours thus from week to week, cannot fail to be a blessing.

Aim to bring the Class to Christ.—For several reasons did Christ visit this our earth. The Saviour's teaching speak, above all other. He came to pray.

"Cold mountains and the midnight air,
Witnessed the fervour of his prayer."

He came to love, he teaches us how to love those for whom we labour, but after all his great and chief aim was for him to reach Calvary, because without the shedding of blood there could be no remission.

The teacher should have a number of objects in view. He wants to see moral beauty and manliness, but his great aim should be to lead to the cross of Christ. A child *can comprehend the gospel and live a Christian life,* and the great question is how we can best lead the children to the Saviour. In speaking to roughs, who are covered and steeped in sin, it may be needful to let them see the dark side of things, but in dealing with little children I do not think it is so needful. What a teacher has to do *is to show the sunny side of the things of the gospel.* If the glorious theme is thus spoken of in humble dependence upon the Divine Spirit, he who speaks will have the satisfaction of not only sowing but reaping as well; but he cannot speak about a way he has never trodden, or if he does speak, there will be no unction in the words. Christ must be in the heart for the words spoken rightly to set forth his claims. And it must be remembered that Divine

power is needed for the conversion of any, and therefore—

Be Men of Prayer.—We all know the blessings God gives in answer to prayer, but in this busy metropolis, where there is so very much to attend to, we may not be so often in communion with God as we should be. I do not mean in our prayer-meetings, but in private. If we are to be successful in our great work, we must be men and women of prayer. We must pray for William that he may be converted, and for Mary that she may be led to the Saviour. When you meet your classes, and your class meets you, there will then be One in the midst who takes more delight in the work than you can do. One who Himself "trod the path of prayer."

A LESSON FROM NATURE.

KNOWLEDGE is not to be crammed in by mere naked dictation. You must teach as nature teaches, gently, softly, kindly—a little now, a little then—a little here, a little there—a little this way, a little that way.

See how nature trains her plants in the field. If you have gone into the cornfield early in the morning, you have seen the little drop of dew on the top of each white ear, standing there and asking the sun to kiss it, and impart to it some new chemical virtue; and, having been kissed by the sun and invigorated, it looks for a little groove, a little canal, a little fissure in the plant, and runs down that fissure to the root, and nourishes it. That takes place every morning; and what is the consequence? Why, there is the ear filling all round the top of the stalk—a number of rows, in each row a number of little granular buds, when the summer sun shines out, the dewdrop is formed, and these little granular buds swell; they harden; they swell again, and harden again; the summer sun shines out still more bravely; and then you have "the full corn in the ear," which bows its head and asks the reaper to take it in.

Children's Page.

THE WORN-OUT BIBLE.

MR. B—— and his old white mare travelled round the country selling and giving away Bibles; selling to people who could pay, and giving them to those who had nothing to pay with.

One July day Mr. B—— was on his way to one of the poorest neighbourhoods in New Hampshire, America, when he looked up and saw a boy coming down the road. "A ragged-looking fellow that," he thought, "and most likely he cannot read, never was at school, and of course has no Bible, nor ever a penny towards paying for one."

But first impressions are not always correct. The man and the boy met. The man stopped his horse, and politely said, "Good day." "Good day, sir," answered the boy. A short talk took place. Mr. B—— found the boy had been to school and could read. "And have you a Testa-

ment?" asked the Bible-man. The boy put his hand into his old trousers pocket, and drew out half of a worn, torn, dingy Testament. Mr. B—— was taken by glad surprise; for it was about the last thing he was looking for.

"I read it every day, and prize it very much," said the boy.

"Would you not like to change it for a new one?" asked the Bible-man.

"I should like a whole new one above all things," said the boy; "but yours is worth most, and I have no money to pay the cost." The gentleman gladly gave him one; indeed, he gave him two, one for his Mission School, and one to carry in his pocket for daily use. Never was a boy more surprised and grateful.

Eighteen years after, Mr. B—— happened to pass again that way; and having occasion to speak in the Mission School, he told the story, and asked what had become of the lad.

The answer was just what would be expected; for "the boy is father of the man." A thoughtful, earnest, noble boy, generally becomes a thoughtful, earnest, noble man. What the boy had been among the woods of New Hampshire, he was as a young man in the mills of Massachusetts, and as an older man on the prairie of a western State. He was a man honoured and influential wherever he went; and the world was better for his living in it. And all this came through this poor boy attending an American Mission or Ragged School.

Correspondence.

NIGHT SCHOOLS—CLASSIFICATION AND REWARDS.

To the Editor of the Ragged School Union Magazine.

Dear Sir,—I think the following will be found a good system of classification in our Week Night Schools:—

Take reading for example. First sort your regular scholars into five divisions, say (*a*) good readers; (*b*) middling readers; (*c*) bad readers; (*d*) those who cannot read at all; (*e*) a combination of *c* and *d* for big boys only. Enter their names (alphabetically) and their qualifications in a small book provided for the purpose. Place new comers in a separate class the first evening, taken by the superintendent or other experienced teacher, and as you find out what they can do, put it down in your book, and on the next school night draft them into their proper classes. Of course each of the five divisions will be subdivided into classes according to its size, or the number of teachers present. This plan will be found very useful, especially for arithmetic. A boy will pretend he can do hardly anything, and his

teacher may be carefully showing him simple multiplication, when from the book it will perhaps be found that when he came a few weeks before he could do practice easily.

The following is our system of rewards for good conduct and attention. At the close of school, each boy receives tickets (Sunday School Union small text cards), three, two, one, or more, according to his behaviour. He can exchange twelve of these tickets for either a spelling-book, table-book, copy-book, bottle of ink, slate and pencil, "Child's Companion," "Family Friend," etc.; six for a "Children's Treasury," etc., three for a penholder, or he may save them up for a Bible, Testament, or other book; twelve tickets counting to the value of one penny.

An extra ticket may be earned by learning lessons at home, writing a copy, etc., as the teacher may appoint.

We have carried on this system for about two years, and found it to work very well. Yours truly,

A. B. C.

Fox Court Ragged School.

Ragged School Union.

At the monthly meeting of the Managing Committee held on September 12th, the receipts for August were reported to be £64 11s. 3d., and the payments £515 12s. 4d.

Quarterly grants amounting to £122 14s. 2d. were ordered to be paid to twenty-four schools.

A special grant of £20 was voted to Ogle Mews School towards the cost of elevating roof, with ventilating windows at the sides.

A special grant of £20 was ordered to be paid to Fox Court School towards the cost of repairs and painting.

A special grant of £5 was ordered to be paid to Thrawl Street School towards the cost of repairs.

A special grant of £10 was ordered to be paid to Hertford School towards the cost of building a new class-room.

An annual grant of £6 was voted to Ernest Street for a Night School.

Facts and Scraps.

HOLYWELL STEET, SHOREDITCH.—This Ragged School has commenced a Men's Bible Class. It meets on Sunday morning, and has an average attendance of 42, all very poor men.

LANSDOWN PLACE, KENT STREET.—On Sunday evening, August 30th, a Special Scholars' Service was held. Addresses were delivered by Messrs. E. J. Hytche, Brown, and Wilson. Each address was followed by a favourite revival hymn, mostly chosen by the children. [Might not our winter work be inaugurated by a Special Children's Service? Outsiders might be attracted by bills placed in shop windows.]

OLD WOOLWICH ROAD.—Last August Mr. J. Newton, the master of this Day and Night School, commenced his twenty-sixth year of service. As a testimony of their satisfaction with the way in which he has discharged his duties throughout that long period, the members of the committee presented him with a purse containing £17.

TOTTENHAM SQUARE, KINGSLAND.—Last year the teachers of this Ragged School held 296 indoor and outdoor Services. They were attended by an aggregate of nearly 9,000 persons.

RAGGED SCHOOL DINNERS.—Last winter above 4,500 children received dinners in Ragged Schools at least once weekly; and the same plan, we are glad to say, will be adopted this season. Some are aided by the "Destitute Children's Dinner Society;" others have substantial means supplied by the broken food from the large city establishments.

NEWSPAPERS AND RAGGED SCHOOLS.—*All* the daily papers showed their interest in our schools by inserting appeals in behalf of the Summer Excursions. By this means a large sum was realised.

BLIND STATISTICS.—The last Census Returns show that in England and Wales in 1861 there were 19,352 persons blind, while in 1871 there were 21,590, being an increase of 2,238, or at the rate of 11·6 per cent. in the ten years. Of the foregoing, the number under 20 years of age in 1861 was 2,702, in 1871 was 3,019; above 20 years of age in 1861 was 16,650, in 1871 was 18,571. In London, the statistics for 1871 are as follows: Total blind in the metropolitan district, 2,890; below 20 years of age, 423; above 20 years of age, 2,467. With respect to the provision made for the poor blind of London, to train them for industrial and other occupations, it may be of interest to state that the schools at St. George's Felds, St. John's Wood, and Norwood, provide for about 275, chiefly for those below 20 years of age; while about 180 of various ages find employment in other industrial institutions.

FRIENDLY SOCIETIES.—The Royal Commissioners on Friendly Societies have issued their Report. The societies coming under their cognisance numbered 32,000 in England and Wales, and possessed funds in hand which exceeded eleven millions sterling. Four million members claimed a proportionate share of this large sum of money, and a right to participate in the profits accruing from its use; their wives, children, and

other parties interested making up the total beneficiaries to upwards of eight millions of people.

TEA IN THE STREETS.—One of the pictures in the *Illustrated News* is suggestive of a desirable social reform; it is that of "A Street Tea-seller, Moscow." The Russian tea is usually drunk without milk or sugar, but with a slice of lemon, and is said to be very nice when the taste has become accustomed to it. The cause of temperance might certainly be furthered by promoting the cheap and ready provision of a refreshing cup of tea, instead of beer or ardent spirits, at all hours of the day, from bar or stall.

WOMAN'S MISSION TO WOMEN.—The female mission to fallen women conducted by our sister society, the Reformatory and Refuge Union, is entirely carried on by the agency of Christian women. They go into the streets at night and seek to rescue the fallen of their own sex. Since the establishment of the Mission in 1858, it has placed in Homes, 2,419; provided with situations, 1,761; restored to friends, 407; assisted to marry, 33; dealt with in other ways, 965.

Notices of Meetings.

GEORGE YARD, WHITECHAPEL.

At the twentieth Annual Meeting Lord Shaftesbury presided. He was accompanied by Lady Edith Ashley, the Hon. Cecil Ashley, and friends.

The Superintendent says:—We remember the beginning of our labours twenty years ago. We think of the crime, vice, misery, and poverty we saw, and how the cry of "Stop thief!" sounded in our hearing every ten minutes, none caring to pursue those who had committed the theft. We remember the first thirty boys and girls we gathered in. Their pale faces, ragged clothing, and shoeless feet are before our eyes now; and we fancy we can see these dear ones following us on our way home, and singing as they walked along, "Hallelujah to the Lamb, who was slain on Mount Calvary!" Then there was no Home of Industry, with loving, warm-hearted Christian friends to take our homeless ones. Then there were no Homes at Stepney, where poor, lost, degraded childen could find a welcome from tender-hearted followers of Jesus. We remember the first indoor meeting for talking to the people about their souls, and we can see them weeping as they sat before us. We remember the first open-air service, when, surrounded by a group of the lowest of the people, a kind costermonger said, "Here, sir, stand on my barrow, and make that your pulpit." Since then thousands of children have been gathered in, and told about Jesus and his great love; and as the Lord's people have sent supplies, so from time to time the hungry have been fed and the naked clothed. Since then Annie Macpherson has taken from us between 200 and 300 castaways. Many of these would have perished. They

are now provided with homes and comfort in Canada. And Dr. Barnardo has received many of our poor homeless ones, and they, too, are removed from a life of sorrow.

Dr. Barnardo related an incident which occurred when he paid a recent visit to Epsom, to the effect that a poor boy belonging to the George Yard Ragged School, was seen hungry and wet, but would not steal, having been taught better; while others had yielded to the temptation, and got into trouble.

The meeting, which was largely attended, was addressed by the Revs. J. Cohen and J. Strickland, both of whom bore testimony to the work; by Sir R. W. Carden, Messrs. R. Scott, Curtis, and Dr. Barnardo.

RICHMOND STREET, MAIDA HILL.

The twenty-seventh Annual Meeting was held at Richmond Street schoolroom. Gurney Hoare, Esq., occupied the chair, and was supported by the Revs. C. Campe, A. G. Lawe, Messrs. G. Hanbury, F. S. Clayton, M. Ware, &c.

Previously to the commencement the boys of the Home sang a number of well-chosen selections in a way that did credit to themselves and those who trained them. The secretary's report was then read by Mr. H. S. Perrin. It said that the Home was designed for the orphan, the destitute, and the outcast. The death of Mr. J. S. Wyon as the honorary Secretary was much deplored, but the services of Mr. Perrin were secured in his place.

The evening Ragged School, the nursery of all the other branches of the work carried on by this committee, has been maintained and well attended on Sunday evenings all the year round, and on Wednesday and Friday evenings through the winter months; the children having the use of the Lending Library, and the girls who behave well being taught sewing. Miss Bromley, the sister of the late Mr. Bromley, who first commenced the work, and whose memory is still revered in the neighbourhood, has superintended the Girls' School during the past year, and there has been very much to encourage in the regular attendance, progress, and good conduct of the children. The want of voluntary teachers in the Night School is the one great need of this branch of the work. One or more members of the committee are usually present in rotation, and would gladly welcome new teachers.

In the Home there has been much to be thankful for. The health of the lads has been good, and a large amount of business has been done. The receipts from paper-bag making and printing have been £888 10s. 9½d., of which £309 0s. 10½d. is the surplus beyond the cost of materials, and available towards the maintenance of the boys.

The Industrial Class, in which destitute boys living in the neighbourhood obtain all the advantages of the Home during the day, but return to their own homes to sleep, is a peculiar feature of this institution. The average number of boys in the Industrial Class during the year has been thirty-seven, of whom nine slept at their own homes. There have also been on an average nine lads who have passed from the Home and Industrial Class into situations, and allowed to lodge in the Home on payment of a shilling a week.

RAGGED SCHOOL UNION,

ESTABLISHED FOR THE SUPPORT OF

FREE SCHOOLS FOR THE DESTITUTE POOR.

OFFICE—1, EXETER HALL.

PRESIDENT.—THE RIGHT HON. THE EARL OF SHAFTESBURY, K.G.
TREASURER.—R. C. L. BEVAN, ESQ., Lombard Street.
HON. SOLICITOR.—E. JENNINGS, ESQ.
SECRETARY.—MR. JOSEPH G. GENT, 1, Exeter Hall, W.C.
COLLECTOR.—MR. WILLIAM BLAKE, 1, Exeter Hall.
BANKERS.—MESSRS. BARCLAY, BEVAN, & CO., 54, Lombard Street.

The following sums have been received in aid of the Ragged School Union from the 20th of August, 1874, to the 19th of September, 1874, inclusive :—

General Fund.

	£	s.	d.
Anonymous	0	2	0
Barker, Mrs. A.	1	1	0
Brooks, Mrs., per Mrs. Mackness	0	10	0
Bodkin, Miss	1	0	0
Buckingham, J. H., Esq.	1	1	0
Collins, J., Esq.	1	1	0
Dean, Messrs.	1	1	0
Dilwyn, Mrs.	5	0	0
Goodday, Rev. S.	0	10	0
Graves, Mrs.	1	1	0
Harrison, Mrs. Barker	1	1	0
Hulbert, J. H., Esq.	1	1	0
Huish, Mrs.	1	0	0
Lewis and Allenby, Messrs.	2	2	0
Lush, Dr. William Vawdrey	0	10	6
Mackness, Mrs.	0	7	6
Miller, Mr. G. W.	1	1	0
Neale, James, Esq.	5	0	0
Pember, G. H., Esq.	2	2	0
Pierson, H. C., Esq.	1	1	0
Reade, Mrs.	0	10	6
Russell and Allen, Messrs.	1	1	0
Shakerley, Dow. Lady	15	0	0
Seymour, Miss B.	1	0	0
Swain, Messrs.	1	1	0
Tomkins, Miss Fanny	5	0	0
Uwins, Mrs.	1	0	0
Wilson, J. R., Esq.	1	1	0
Z. G. Z.	10	0	0

Special Fund.

Arethusa.

Z. G. Z.	5	0	0

Golden Lane.

Nall, Miss	0	10	0

Female Preventive and Reformatory.

Goodday, Rev. S.	0	5	0

Chichester.

Goodday, Rev. S.	0	5	0
Z. G. Z.	5	0	0

Little Saffron Hill.

Shakerley, Dow. Lady	5	0	0
Goodday, Rev. S.	0	6	1

Weary Workers.

Alibut, Mrs.	2	0	0
Lush, Dr. Vawdrey	0	10	6

Excursion Fund.

Goodday, Rev. S.	0	5	0

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